

Shaykh Sālih bin 'Abdul'Azeez Āli Shaykh
(hafidhahullāh)

**ON CORRECTING THE STATEMENTS OF A
SCHOLAR OF THE SUNNAH AND NOT
SEEKING TO TOTALLY DROP HIM, EVEN
IN REGARDS TO 'AQEEDAH¹**

Also, if the issue is connected to beliefs, or if the issue is connected to a scholar from Ahl ul-'Ilm, and a *fatwa* that was given in the matter – then here it is necessary to look at the implications of the matter with consideration of the Masālih and averting the Mafāsīd. For this reason, you will see that the Imāms of the *da'wah*, may Allāh have mercy on them, from the time of Shaykh 'AbdurRahmān bin 'AbdulLateef bin Hasan, one of the famous Imāms, up to Shaykh Muhammad bin Ibrāheem, if the matter is connected to a scholar or an Imām, or to one who is influential in the Sunnah, then they stop and stay away from getting involved in it. Shaykh Siddeeq Hasan Khan al-Qanūjī al-Hindī, who is well-known with our 'Ulama as having a status, and they hold his book *ad-Deen ul-Khālīs* in high estimation – even though he criticised the *da'wah* in many instances in his book. However, they disregard that and do not escalate it in order to benefit from the principal matter which is to establish *tawheed* and avert *shirk*.

A second example is with: Imām Muhammad bin Ismā'eel as-San'ānī, who is well-known and the author of *Subul us-Salām* and other works. He also authored *Tatbeer ul-'Iṭiqād* and he has huge efforts in causing people to return to the Sunnah and to stay away from censured *taqlēd*, partisanship and innovation. However, he slipped-up in some issues such as in the famous *Qaseedah* which has been ascribed to him wherein he praised the *da'wah* and then it was said “he retracted from that poem of his with another poem” when he stated: **‘I have retracted from the statement (of praise) that I stated about an-Najdī’** meaning Muhammad bin 'AbdulWahhāb an-Najdī. This poem was seized upon by some leaders of innovation and the poem was ascribed to him and his son Ibrāheem and disseminated, so even though as-San'ānī supported the *da'wah* he later retracted (his support for the *da'wah*).

¹ From side B of the tape ‘*al-Fatāwa Bayna Matābiqat ash-Shar' wa Masāyarat ul-Ahwā'* [Legal Rulings: Between Agreement with the Divinely Legislation and Following Desires], it can be heard here after 47:30 minutes: <http://www.mahaja.com/library/lectures/lecture/1079>

Likewise, ash-Shawkānī (*rahimahullāh*), and his status is also famous, yet with this our 'Ulama...{sic} Ash-Shawkānī has some errant *ijtihad* in regards to *tawassul* and in regards to Allāh's Attributes and his *tafseer* of some verses of the Qur'ān contains some *ta'weel*, and he also said some things about 'Umar (*radi Allāhu 'anhu*) which are not good, and he also said some things about Mu'awiyah (*radi Allāhu 'anhu*) which were not good – however the 'Ulama do not mention this and Shaykh Sulaymān bin Sahmān (*rahimahullāh*) authored a book entitled *Tabria'at ush-Shaykhayn al-Imāmayn* [The Innocence of the Two Shaykhs and Imāms] meaning by the two: Imām as-San'ānī and Imām ash-Shawkānī, why? Why did he author the book? Because the foundation which those 'Ulama were based upon was the Sunnah and they did not oppose us in the foundation of belief, *tawheed* or aiding the Sunnah, or oppose us in refuting innovation – rather they made *ijtihad* and erred in some issues, and a scholar is not to be followed in his error and it is to be left and kept quiet about while the truth is spread and his words which support it.

When Ibn Khuzaymah (*rahimahullāh*) erred in regards to the issue of the Image, as is well-known wherein he negated affirming the Attribute of the Image from Allāh Mighty and Majestic, the 'Ulama of the Sunnah refuted him. Ibn Taymiyyah (*rahimahullāh*) refuted him on that in over one hundred pages. Yet with that, the 'Ulama of the Sunnah say about Ibn Khuzaymah that “he was an Imām” and the 'Ulama of the Sunnah are not pleased with anyone slandering Ibn Khuzaymah because he authored the book *at-Tawheed* which is filled with defending Allāh's *tawheed* and affirming Allāh's Perfection in His Names and Descriptions. Adh-Dhahabī (*rahimahullāh*) said in *Siyar A'lām un-Nubalā'*: **“Ibn Khuzaymah erred in this issue”** therefore, here then, if errors in these issues arise what should the position be? The position is that: his (the scholar's) agreement with the with us on the foundation of the *deen* should be looked at along with his agreement with the Sunnah and support for *tawheed* and supporting the spread of beneficial knowledge and his *da'wah* to guidance and the likes from general principles. So he should be advised and possibly refuted with vehemence. However, he is not to be slandered in total. **This was the manhaj of the Imāms of the *da'wah* in these issues as is well-known** and the virtuous Shaykh Sālih bin Muhammad al-Luhaydān (*hafidhabullāh*) narrated to me when he mentioned the last Qaseedah of as-San'ānī wherein he was said to have said or wrote: “I have retracted from (the praise) that I stated about an-Najdī”, that:

I asked our Shaykh Muhammad bin Ibrāheem (*rahimahullāh*) about it and if it was (correctly) ascribed to him (i.e. as-San'ānī) or not and Shaykh Muhammad said: ‘It apparently appears to have been stated by him and the Mashā'iykh of our Mashā'iykh

deem it to be accurately ascribed to him however they do not want it to be said because he supported the Sunnah and refuted innovation even though he attacked the da'wah (an-Najdiyyah, the da'wah to tawheed) and spoke about Shaykh Muhammad bin 'AbdulWahhāb in his poem.' Ash-Shawkānī has a poem which he sent to Imām Sa'ud wherein he forbade him from many actions such as killing, expanding the country and the likes of these things, however his status is preserved but what they erred in are not to be followed and it is forbidden to follow them in that.

This is because the *Sharee'ah* came with obtaining benefits and perfect them and averting harms and reducing them, this is a principle which has been agreed upon and it has a major influence, rather, it has to have a major influence in *fatwa* (rulings).